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The American Friend

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A Wider Quaker Fellowship

RUFUS M. JONES

Pacific School of Religion
Berkeley, Calif.

An Interpretation of France

DAVID M. EDWARDS

Peace Among the Poconos

THE EDITOR

To the Known Soldier

AN EDITORIAL

ON THE HORIZON OF THE CHRISTIAN CHURCH

REPRESENTATIVE CHURCHMEN IN PEACE MOVE

Welcoming the "movement associating the Christian name with an unqualified repudiation of war," nine prominent American church leaders and the New York Churchmen's Association sent a cablegram of greeting to a mass meeting on "Christ and Peace" held in London, presided over by the Lord Bishop of Chichester and addressed by the Rt. Hon. Margaret Bondfield, Minister of Labor; the Rev. Canon Patrick McCormich of St. Martins-in-the-Fields; the Marquess of Tavistock; the Rev. Leyton Richards, and others. The meeting, attended by 3,000 people, was announced as "A Call to the Church to End War" and was shared in by people of all churches. Intercessions were held in the Church of St. Martins-in-the-Fields and a procession marched from the church to Central Hall, Westminster, where the meeting was held. The American message read: "We heartily welcome movement associating Christian name with an unqualified repudiation of war."

PEACE STUDY PROGRAM MATERIAL

Armistice week has come to be by common consent the principal time during the year when the problems of war and peace are given special consideration. This year the principal emphasis is naturally being laid on the Peace Pact of Paris. The four-page, two-color folder just issued by the Federal Council's Commission on International Justice and Goodwill is particularly timely. It is entitled "Making the Peace Pact Effective." This brief document discusses in a highly illuminating way the obligations incurred by the nations which have accepted the Pact. It deals with the duties of the United States in the light of the Pact in regard to American membership in the World Court of Justice, to ratification of the Pan-American Arbitration Treaty, and to the forthcoming Naval Conference in London on reduction of Naval Armaments. This document might well be made the basis of study by adult classes and young people's organizations in every church in the United States. Nowhere, known to us, are these various issues presented so briefly and yet so adequately. The four lesson study course on these same topics, just issued by the Commission, provides in sixty pages valuable fact material for those who wish to study the questions more thoroughly and to become familiar with the factual background. The suggestions for a Children's Lantern Peace Parade and for Peace Plays and Pageants, and the announcement of the Friendship Treasure Chest Project for the Philippine children, and of the World Peace Prize Essay contest with prizes amounting to $1,500, will furnish help to those who desire concrete ideas for children and young people. The Commission on International Justice and Goodwill has seldom, if ever, provided for the churches so valuable and practical a document for their peace activities as this one on "Making the Peace Pact Effective." (Single copies 5 cents, $2.50 per hundred; address 105 East Twenty-second Street, New York.)

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ACADEMIC FREEDOM BY COURT ORDER

Arthur G. McDowell, a student of the University of Pittsburgh and a leader in the Liberal Club, obtained a court order, on August 6, 1929, requiring the university to reinstate him or show cause why he should not be reinstated. He was dismissed last May from the university because he and others brought in speakers and attempted to hold meetings in university buildings and on the campus contrary to the orders of university officials. William Albertson, another student, and Frederick Waltman, professor of philosophy in the university and executive secretary of the Pittsburgh Branch of the American Civil Liberties Union, were dismissed at the same time. It is reported that the professor was dismissed because of his activities in connection with the Civil Liberties Union and because he had incurred the displeasure of industrialists and financiers by writing magazine articles in which he criticized coal companies for their treatment of the miners during the 1927 coal strike. In obtaining the court order Arthur McDowell has apparently won the first skirmish in the legal battle to determine his rights.

WOMEN'S MINISTRY IN PRESBYTERIAN CHURCH

Three overtures from the General Assembly of the Presbyterian Church in the U. S. A., raising the question of the status of women in the church, are now before the various presbyteries for their vote. The three overtures are as follows: Overture A, which would make women eligible for ordination as ministers and elders; Overture B, which would make women eligible for ordination as elders; Overture C, which would make women eligible to licensure as "local evangelists." If any of these overtures is passed by a majority of the presbyteries, it thereby becomes a part of the constitution of the Presbyterian Church in the U. S. A. Lying behind the submission of these overtures has been an extensive discussion of the place of women in the Presbyterian Church. By action of the General Council of the denomination, a special committee gave much attention to the matter last spring and reported that to the large majority the objection to the admission of women to the eldership and to the ministry on the grounds of its being out of harmony with the Scripture had seemed to be satisfactorily answered.

YES WE HAVE NO RELIGIOUS EDUCATION

A national religious educational secretary received the following from a pastor in response to a questionnaire about religious education in his church: "We do not have any religious education in this church. All we have is Sunday school and preaching services."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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To the Known Soldier

WITHIN the past ten years a war fetish has been set up in each of the countries which participated in the Great War. Whenever a distinguished official visits a country on some patriotic occasion, one of the first things he does is to bow down before its new fetish. It is called the tomb of the unknown soldier.

We do not speak in disrespect of devotion to cause and country wherein one lays down his life. There is a true spirit of grateful remembrance which is commendable, but it seems to us that this spirit is violated in the new ritual of the unknown soldier. In a given case the latter may have been almost all that is undesirable in citizenship—he may have been a criminal conscripted for the bloody purposes of war—yet a halo is given him because he died in military service. The result is the glorification of the military ideal. Grateful remembrance is being capitalized by the military regime to enhance and bulwark the "ancient good" which time has made uncouth.

With the near approach of the Armistice Day anniversary, however, we turn our attention from the dead to the living, from the unknown to the known soldier. It cannot be recalled too often that this country went into the war as upon a high and holy crusade. Righteous ideals of freedom, of law, of justice were in jeopardy and we must help save them. Those who were in service went out as conservators of the principles of democracy. True or false, this was the theory so fervently set forth.

Very well—what have we now, eleven years after the conclusion of the struggle which resulted in victory for those who claimed to fight as Christian soldiers for law and democracy? We are not speaking here in terms of world and national movements: neither, on the one hand, of the overthrow of free institutions and the rise of dictatorships, of the growth of armaments and armies, of bitter national rivalries, of injustices done certain peoples by imperialistic nations; nor, on the other hand, of the gradual establishment of world machinery for peace, of the outlawry of war, of the growing public sentiment for reduction in armaments. We have in mind, rather, the men themselves, our own American men, if you please, who are paraded before us as the heroes of our republic — the embodiment of our national ideals. What of them? We are not dealing here with the vague uncertainties which hover around the tomb of the unknown soldier — we are speaking of men still on the stage of action before us. They are our known soldiers of the Great War.

Two months ago the state convention of the American Legion met in our city. The visitors were welcomed by the local press as the exemplars of good citizenship and service whom the city delighted to honor. Hardly was the ink dry upon the editorial page before the town was considered wide open. Liquor flowed freely, the law being flouted brazenly. Apparently no attempt was made on the part of the authorities to enforce the law. It would doubtless have been useless to make an effort to do so. It is not a pleasant picture and we have little inclination to sketch it vividly. It is enough to say that scenes of lawless revelry were enacted that brought a feeling of revulsion—and of disillusionment in some cases—on the part of thinking, law-minded citizens. The spectacle of the flagrant disregard of law by those who are held up as the exponents of patriotic ideals and national defense was indeed a sad one.

This is not an isolated case—Indiana legionnaires are not more lawless than those of other sections. What we have suggested is the situation as generally taken for granted wherever the American Legion meets, in state or national convention. It has come to be almost an axiom that the Legion does not get a second invitation from a city in which is has met. This paragraph appeared in the Chicago *Tribune* as part of a report of the national convention of the American Legion recently held in Louisville:

"Never have I seen such a flood of alcohol in one spot. A great deal of it was brought in, but the local supply was quite adequate to take care of any shortages and was as easy to get as cigarettes. There was, very wisely, not the slightest effort made by local or federal authorities to stop the sale, transportation, or drinking of liquor. . . . The liquor simply enhanced and intensified the carnival spirit and very much increased the pleasure of the majority in attendance. The legion represents a pretty average cross-section of the country's citizenship, and how they showed their support and respect for the 18th amendment!"

In connection with the same convention, a correspondent of the *Christian Century* had this to say, among other things:

"Louisville has gone mad. . . . All of us had expected some disorder, but we were hardly prepared for the riotous revelry that is actually taking place. By 11 o'clock last night the lid was completely off, and some of us got our first glimpse of unmitigated pandemonium. It appeared that men and women had lost every vestige of orderliness and self-respect."

This is not all, bad as it is. It might be argued with some degree of plausibility that what goes on at these conventions does not truly represent the known soldier; that it presents him in an abnormal and an unfavorable light; that normally, except on such occasions of boyish hilarity when he lets loose, he is a good citizen, true to the ideals of a free democracy at home for which he fought abroad. In justice to such a contention, what other phases of the Legion's interests and activity may properly be inquired into?

What is the known soldier's attitude toward the question of world peace for which, confessedly, he took up arms? Granting differences of opinion as to how peace may be secured and preserved, is the Legion's policy of attacking and misrepresenting well known and widely respected peace workers consistent with its profession? Does it support or oppose measures which are quite generally acclaimed as making for a more wholesome international status? To be specific, who was it that sharply challenged President Hoover for suspending the construction of cruisers pending the securing of a better understanding with Great Britain? It was the national commander of the American Legion. Is it not a sorry reflection upon the professed ideals of the crusade of 1917-1918, that the known soldier as represented by the Legion demands bigger and better armaments on all occasions and aggressively upholds the militaristic policies that were roundly condemned as so utterly reprehensible when practiced by Prussia and Germany before the war?

Still further inquiry may be pertinently made. Having fought to make the world safe for democracy it might reasonably be expected that the known soldier would jealously guard the fundamental principles of liberty laid down in the national Constitution. Central among these is that of free speech. Yet times without number, all over the country, has the American Legion sought to prevent public expression on the part of loyal and honored citizens—and in the name of the national defense! As the self-constituted arbiter of patriotism it has presumed to suppress free and open expression of opinion on questions of national policy. Disloyal to the very principles it professes to serve, it assumes the role of the tyrant and the dictator.

Parenthetically, one may well pause to ask the cause of so strange a transformation, of so striking an inconsistency—all the development of one brief decade. Can there be any other answer than that it is to be found in the very nature of war which is a contradiction and a violation of the high ideals in whose name it is invoked?

But perhaps some one rises to object that we are confused in using the terms, the known soldier, and the American Legion, interchangeably as one and the same; that the American Legion as interpreted by its officers and by those who make lawless bedlam at conventions, does not correctly represent the great body of American men who were under arms during the war. We are strongly inclined to grant the point—at least we fervently hope that it is so. In fact, it is toward just such a supposition that we have been heading in this editorial.

If the supposition is true, as we hope it is, that back of the known soldier and the American Legion, loudly in evidence as we have pointed out, there is a great body of service men who are misrepresented before the public, it is to the latter that the country should now make an appeal. In justice to themselves and in justice to the general welfare they should assert themselves and repudiate those who have placed them in a false light as law breakers and demagogues.

Such an appeal at this Armistice anniversary season would have distinct timeliness. Within the past few months great strides have been taken in the direction of international understanding and the peace of the world. As a result the heart of humanity is high with fresh hope. The present situation is big with opportunity for achieving through the processes of peace, noble purposes which were espoused in the war. What more fitting than that those who went out on crusade in 1917 should rally to this present and urgent opportunity?

A Wider Quaker Fellowship

Rufus M. Jones Expresses a Concern

At a largely attended joint meeting of the Friends Service Council and the Home Service Committee of London Yearly Meeting held last month, Rufus Jones spoke on the above subject, which is a growing concern with him. We reproduce the following report of the meeting as given in the London "Friend":

RUFUS JONES said that he felt very definitely that we are face to face with a serious crisis in the Society of Friends. We are living in one of those great crisis moments which will settle whether we have a great future or whether we are an exhausted force. There was a period about nine months before the end of the war when the Allied generals and those in responsible positions got together and decided that if they were to win the war higher explosives were necessary. That is precisely our position now. We must somehow bring about a greater release of spiritual energy in our lives; in other words, we must find a greater dynamic. The Gospel is effective only when it becomes an explosive force through human lives. In a provincial American newspaper he had read something like the following: "Whilst out hunting Sam Hoskins accidentally shot himself; one of his wounds was fatal. His friends will be glad to know the other wounds are not considered dangerous." That is the position of the Society of Friends today. We have many difficulties, but one of them is fatal: ease, contentment, satisfied settling down on the achievements of the past. Assuming that the Society is always going to be the same as it is now is a fatal attitude. He had just climbed Pendle Hill; it was a very great experience to go up there in the afternoon and look out on the field that was waiting for George Fox to harvest. Where there was one seeker in 1653 waiting to be gathered there are at least ten now.

There are two types of religion in the world. One expects magical forces to operate through sacred books, or ecclesiastical organizations, or specially ordained persons. The other type looks for moral and spiritual forces to be released through human lives under Divine guidance. The problem of the latter type is the building of the Kingdom of God in the human soul and thence in the world around. The seekers of Fox's day belonged to this type, and such seekers exist all over the world today. Rufus Jones found them in China, Japan, the Philippines, Cairo and Singapore. He came across them in even greater numbers in the university cities of America which he had visited this year. In all kinds of universities he had met great bodies of students and found the same hunger after a real religion, and the feeling that Friends can meet their need. But are Friends in a position to do so? The seekers in Fox's day were disillusioned over the magical type of religion; they were looking for a demonstration of spiritual religion, a religion that conquered sin in men's lives and made a new creation of the world around. Fox convinced them that he had that experimental type of religion operating in himself. They came over to him in a body and the Society of Friends began. That disillusionment with regard to the magical forms of religion has gone on gathering volume, and of the millions who are disillusioned a vast number are looking with hope towards the Society of Friends.

UNRADIANT MEETINGS

There are two ways of meeting this hunger. One way is to seek to bring such people into full membership with us. There are undoubtedly many who would come in if regular meetings were held for interpreting our ideals and if these were followed up with smaller group meetings and the right kind of literature. If we were less hesitant, if we had greater faith in our ideas and ideals, we could make a very great many new members. But there are a great many meetings that are feeble, and these would bring a sad disillusionment to those heart-hungry seekers. Very many of our meetings are unradiant. George Fox once went into the Nottingham "steeple house" and the whole congregation looked like great lumps of earth. He (R.M.J.) had been into Friends meetings where people looked like that. We are all lumps of earth in one sense, but we have got to be warmed up, set on fire and made alive. Spiritual things do not break through miraculously; they must be looked for. Our meetings should be radiant, expectant, never dull. In many meetings there must be a transformation before they can become a happy home for seekers. But there are whole hosts of seekers where there are no meetings and we shall never reach them by sitting in our meetinghouses and waiting for them to come. For five years running now the ministers of two large cities in Texas (which is bigger than Germany) had urged him to go and interpret Quakerism. There are no Friends meetings and Friends hardly ever pass through, but in these cities there are large numbers of seekers who have read Quaker books and want to know more about the Society of Friends.

THE NEW FELLOWSHIP

What, therefore, are we to do to meet the need of this wider group of people when it is not possible to share the group life and fellowship of our meetings? Whilst speaking at a meeting of such seekers in Cairo, the idea occurred to him of a wider Quaker fellowship, a looser, less completely organized group than the Society itself, which these people could join. Many of these have no denominational affiliations; others are doing valuable service in existing churches, but need a spiritual backing. He would not, therefore, make any conditions for membership of this fellowship, except a readiness to dedicate oneself to the way of love, and a faith that man is a candle of the Lord and can become a center of radiance, an organ of the Spirit, just where he lives. It would be an organism rather than an organization, and it would need kindled lives behind it. Therein lies our weakness, and that is the only thing that makes one hesitant about it. We are so unradiant ourselves; we have so little faith in God behind us, and it is no use adding to our numbers if we are going to continue to be so dull and unkindled. One hundred kindled spirits are better than one hundred thousand who only occupy seats.

THE FLAME OF LIFE

We have been afraid of our life and truth and fearful of telling people about it. The time has come to alter our attitude, we must get over being shy about propaganda. Imagine Paul going to Ephesus with his message and refusing to tell people about it unless they came and asked him. We have a great responsibility and we should not hide our light under a bushel. We need a wave of faith to sweep over us, a readiness to lose ourselves. "I have got to the point," said Rufus Jones, "where I am ready to lose all for the sake of truth. If it is right for us to burn up in one blaze for the sake of the rest of the world, I am ready to burn up. I am not interested any more in just clinging to the Society of Friends and preserving it. But I have interest in a venture to get the light across to those who painfully need it all over the world. We stand at a crisis and we can be bearers of the torch as our fathers were, or we can carefully husband a little flame and keep it from going out a little while longer."

This plan for a wider fellowship will work just as well at home, proceeded Rufus Jones, as in the foreign field; in the Welsh mountain districts as in Texas or Cairo. It will work anywhere where we will get behind it and make it work. We must have new literature of the right kind, and a few flaming souls to go out and proclaim the idea of this wider fellowship which would eventually gather in people of every race and color and every type of religion.

WHAT FRIENDS THOUGHT ABOUT IT

In the discussion which followed, Elizabeth B. Emmott said that such a fellowship had been a crying need in our Society for many years. She hoped the proposal would be seriously considered and acted upon. Carl Heath said that his own experience during the past ten years led him to believe that the idea, if carried out, would meet a great need. He had met groups in France, in Syria, in Greece and Stockholm who would value some close association with Friends apart from full membership. Henry T. Gillett said that during the past ten years Friends had put forth a large amount of literature, and the written word had gone much further than the living expression of it. Perhaps that was as well, in view of the state of many of our meetings. We have, however, got in touch with a good many of these seeking people, but he doubted whether the proposed fellowship, which was of the nature of a different kind of membership, would meet the case.

Elizabeth M. Cadbury said that Associate Membership had never come to much. She felt that this proposal of something more intangible and spiritual might be possible. Edith M. Pye thought we needed something of the kind, especially for those who do not wish to leave their own communion, but we ourselves need a great deal more strength and fellowship.

Bertha L. Bracey said that the discussions that afternoon had shown that they were unexpectant. It is not the Society of Friends that matters but the truth of God in the world. We must be prepared to open our doors so that not only people but new truth and vitality may come in. There are not only "friends of the Friends," but critics of the Friends in Germany, and they are some of the most helpful we can have. Are we ready to learn?

Rufus Jones added that he had not thought out the technique of this proposed fellowship; he had no plans, he had not even a name. He had simply thrown out a suggestion which might help to meet the tremendous need of the time. We are faced with a problem as great as that which confronted George Fox when he came down Pendle Hill and as full of destiny for the future.

Peace Among the Poconos

The Editor Attends a Significant Conference

YES, that's just like a bunch of pacifists—to get off in the mountains, high above the plane of mundane reality and philosophize upon world peace. Thus our military-minded friends might have exclaimed had they looked in upon a conference held at Buck Hill Falls, Pennsylvania, in the heart of the Pocono Mountains, October 22-24. As a matter of fact, as one looked out from the conference room of the Buck Hill Falls Inn upon the vast panorama of autumn quiet and loveliness which stretched as far as eye could see, one did seem quite far removed from the arena of competition and conflict. It was indeed a situation in which it could be said that "every prospect pleases" and not even man is vile.

On the other hand, however, it is just such a situation which enables a group of seekers, unhindered and undisturbed by outside distractions, to go deeply into human motives and to plumb the depths of human experience out of which develop national and world issues. It was such an opportunity that was afforded by this conference held under the auspices of the American Friends Service Committee, but participated in by editors of religious publications and their staffs. In addition to the Society of Friends, among those denominations which were represented by editorial officials were the Episcopal, United Brethren, Methodist, Congregationalist, Reformed, the United Church of Canada, Mennonites, Dunkards, Moravians and Adventists. Periodicals represented, not denominational, were *The World Tomorrow*, *The Nation*, *The Christian Century*, the *Bulletin* of the National Council for the Prevention of War, the Federal Council *Bulletin* and the publications of the World Peace Foundation. In addition to the editors, there were present some representatives of peace organizations, the attendance in all being about fifty.

In expressing a word of welcome at the opening session on the evening of October 22, Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, said that it might seem audacious for so small a religious group as the Society of Friends to call representatives of the larger denominations together in conference. Yet perhaps it would be accepted that the background of Friends was such as to help them to be of some such service to the cause in general. He assured the guests of the Committee that the conference was not committed to any viewpoint held by the Society of Friends, but was free and open in every respect. It was to be very informal with no thought of formal resolutions or findings or commitments. It was indeed to be a real conference.

DISTINGUISHED EDITOR URGES TOTAL DISARMAMENT

Two general topics had been listed for study and discussion. The first one was that of "Disarmament and Security" and Oswald Garrison Villard, distinguished editor of *The Nation*, was introduced to present this topic. As his name suggests, he speaks on the background of a rich heritage of liberal and progressive thought and also on the background of thirty-three years of journalistic experience, during which he has been intimately connected with public men and high officials all over the world. He has recently returned from a summer spent in Europe in general, and in Russia in particular, in which he had given fresh study to this and other problems.

Mr. Villard began by saying that he was not a naval technician in any sense of the word and that he was not at all interested in either categories or in parity. The latter he declared to be an illusion and an impossibility. Even if the United States and Great Britain were absolutely equal in all categories, there would still be absence of parity from the fact that their geographical factors, their various resources, etc., which must be taken into account, are different. Parity is, therefore, an unobtainable objective—an absurdity.

The speaker plunged immediately into the heart of the matter by declaring that the only sensible parity is to be found on the basis of total disarmament. Mr. Villard declared that although President Coolidge contradicted himself later, he was right for once when in his Omaha American Legion speech he declared that no country in history had ever been well enough prepared to insure itself against war and that there was no reason to believe that any country ever would be well enough prepared.

DECLARES WE HAVE ALWAYS MADE OUR OWN WARS

A brief sketch of the history of the United States was given to show that the better we have been prepared the more fearful we are of possible enemies. From 1812 to 1861 this country never had more than 10,000 men in the standing army and from 1865 to 1898 only 25,000 and practically no navy. The speaker made the startling statement that we have never had a foreign war that we did not ourselves make. He held it to be preposterous that we needed to make war on Germany in 1917 in self defense. Military authorities of all countries agree, he said, that the United States cannot be successfully attacked by invading forces. Premier MacDonald says that nations should take the risk of peace. While it is well said, there is no such risk involved for the United States. Mr. Villard paid his respects to the fetish of so-called "national honor," saying it is as obsolete as is the code of the duel. It is all humbug, the idea of certain questions being non-justiciable because they involve the nation's honor.

What we need for security is *moral* understanding and not a military one. This has recently been finely illustrated in the understanding which Premier MacDonald and President Hoover have arrived at, working on the basis of the Kellogg Pact.

The speaker wants the United States to return to the military status of 1898, which would give us what would be practically a police force only. He pointed out that we have 100,000 reserve officers scattered over the country who act as foci in all communities for nationalistic and military sentiment. We are in danger of war as long as we hire men to think, talk and plan war. They are the greatest menace of the country.

REASONS FOR PRESSING TOWARD DISARMAMENT

There are plenty of good reasons, urged the speaker, for pressing for disarament at this time: (1) Faithfulness to our national word as given in the signature of the Peace Pact; (2) Secretary of the Treasury Mellon says we spend eighty-five cents of every dollar on war, past and future; (3) the only way to secure lower taxes is through reduction of armaments; (4) the world will not stay disarmed if the allies fail to keep their word by disarming; (5) the evil effect of the Monroe Doctrine upon Latin-American opinion should impel us to disarm and allay suspicion; (6) universal free trade sentiment is growing—trade is not a matter of war, but of friendly exchange. Attention was called to the fact that twenty-six nations have protested against the tariff proposals submitted in Congress.

Mr. Villard gave strong praise to the idea urged by Alanson B. Houghton, former ambassador to Germany and Great

Britain—the idea of a popular referendum on war. Governments, which are transitory and which are really not the state, exercise too great a power over the life and death of people—a power expressed through vicious propaganda and the suppression of facts. It is too easy for governments, for political reasons, to maneuver events so as to make war seem inevitable. As an illustration, the speaker said that it was now known that Spain yielded every point demanded by our government in 1898, but that its communication was suppressed by the administration and war was declared.

The way to disarm is to disarm, declared the speaker, and not take counsel of our fears. Contempt was expressed for the church or the minister who falters or compromises on the question of war and peace.

A PROGRAM OF ACTION

In conclusion a few points were urged as the nucleus of a program of action: reduction of armaments, as represented by warships and cruisers, and the abolition of submarines; entrance into the World Court; decreasing the number of reserve officers; getting the military system out of our educational institutions. This is our great opportunity to take the peace offensive and we should press it to the limit.

According to the plan of the conference, in the morning following the evening address the conference divided into small discussion groups for the further consideration of the topic which had been presented. At eleven o'clock all came togther in an open forum when the salient points developed in the smaller groups were considered by the entire conference. We fully expected that after so thoroughgoing a position as had been presented by Mr. Villard there would be a brisk comeback on the part of some present who were not prepared to go his distance. Strange as it may seem, however, there seemed to be quite unanimous approval of the point of view expressed. As a result the discussion had to do not so much with the fundamental principle of peace which was accepted as with practical methods of making progress in furthering the peace movement. It is not practicable to take the space in this general report to bring up various points that were raised, especially as we shall have occasion to discuss these later.

Readers will doubtless be interested to know that Mr. Villard's statement to the effect that we had never been in a war we did not make, challenged the attention of some of those in attendance who raised the point in the open forum on the next day. While in a few cases, as in the War of 1812, some question was raised there were those in the group who produced evidence in support of the statement. In any event, the latter offers opportunity for investigation and serious reflection.

Preceding the address of the second evening, Henry J. Cadbury, as Chairman of the American Friends Service Committee, in expressing an additional word of welcome to the Conference, impressed his hearers with an excellent statement in which he stressed the need of an underlying conscience on peace as an adequate basis of plans and programs for securing the peace of the world.

BRUCE CURRY ON THE STATE AND PRIVATE CONSCIENCE

Bruce Curry, of Union Theological Seminary and a well known worker among student groups, spoke Wednesday evening on the second topic, "The State and Private Conscience." Clearly and fairly he set forth and interpreted the issue between the authority of the state and the conscience of the individual. The instinct of loyalty to state over faithfulness to private judgment comes out of the long history of the subservience of private opinion to state action. In the United States, however, there is a historical background for generous treatment of conscience since this country was so largely settled by people who came to enjoy freedom of conscience. Nevertheless, the present trend is that of repudiating the claims of private conscience in a situation of clashing loyalties. Despite this growing pressure upon the individual, the conscientious objector has a serious responsibility which he cannot lightly disregard. Politically, he has the duty of helping his state to find the better way. Religiously, if he would be true to himself, he must be loyal to his spiritual ideals.

In the light of recent developments, notably the acceptance of the Paris Peace Pact outlawing war, Bruce Curry held that the new occasion brings new demands both upon state and individual.

NEW OCCASION BRINGS NEW DEMANDS

New demands upon the state were suggested as follows: (1) It should renounce the requirement of bearing arms as a basis of citizenship; (2) it should restate its political philosophy, its idea of loyalty; (3) it should combat the idea of arbitrary authority on the part of the state and should not presume to dictate to the individual in matters of conscience; (4) it should develop a technique for creating public opinion for the rights of conscience and for peace. In this connection it should supplant army officers on college campuses with workers for international understanding.

Similarly, there are new demands on peace workers, among which the following were offered. The conscientious objector must win his exemption by some positive, constructive work which he can offer to the state as a creditable service rendered. He should be prepared to make financial sacrifice and a sacrifice of his time. He needs to exhibit a greater abandon for the cause.

New demands may also be made of the religious press. It should not wait for the state to take the initiative, but it should begin to do some of the things which the state is not yet ready to do—must bring pressure upon the state to change its attitude, to reinterpret the quality of loyalty. It must press the thought upon the state that conscience belongs to God and not to the state. It should help discover and develop the new technique of peace and cooperation.

PEACE CRUSADE MUST BE OF REDEMPTIVE NATURE

Bruce Curry probed deeply the thought and experience of his hearers in emphasizing the fact that all worth-while attainments in this or any other field of human progress come by the redemptive process. That which is enduring costs something. There is often much of loss and suffering for the individual for the sake of the ultimate accomplishment. In this great cause we must risk and venture and dare to suffer and lose.

Having to leave Thursday forenoon in order to attend a meeting of the American Friends Service Committee in Philadelphia, we were able to participate in a part only of the Thursday morning group discussion on this topic. So far as we heard it, the discussion was penetrating and we learned afterwards that the open forum was stimulating.

We were sorry to miss the concluding addresses of the conference. On Thursday afternoon, Paul Hutchinson, Managing Editor of *The Christian Century*, spoke on the topic, "Significant Current International Events from the Viewpoint of an American Religious Editor." As in the case of Oswald Garrison Villard, he had recently returned from a tour of Europe where he had studied international problems. In the evening, Augustus T. Murray, minister of the Irving Street Friends Meeting at Washington, D. C., gave the concluding address on "The Challenge of a Warlike World to the Christian Conscience." We hope to have a summary of this address for publication. Augustus T. Murray and his wife were present throughout the Conference and contributed much to its success.

In promoting such conferences as that held at Browns Mills, New Jersey, last spring for theological students and this at Buck Hill Falls for editors of religious papers, the American Friends Service Committee is making a valuable contribution to the Christian thought of the country. We would offer a word of personal encouragement to Ray Newton, Secretary of the Peace Section of the Committee, who worked out the plans for these gatherings.

From Our London Correspondent

An Interpretation of France

IN HIS speech at the Ritz-Carleton Hotel in New York, just prior to leaving for Canada, Ramsay MacDonald gave expression to some thoughts which should be pondered by every thinking American citizen. He said: "Our navy is the very life of our nation. We have romance surrounding it; we are a people of the sea; we are a small island. Europe is at our doors; for good or for ill, the lines of our Empire have been thrown all over the face of the earth. We have to import our food; a month's blockade, effectively carried out, would starve us all. We are a people of the sea and the sea is our security and our safety. It is hard therefore for the British people to feel secure if the naval arm is limited in any way. I put that in front of you, not as a final word, but as a plea for understanding, a plea for patience, a plea for good will."

And such a plea will be needed in the time just ahead. We are at present buoyed up with the idealism of the hour. Two plain men representing 200,000,000 people have sat upon a log, dressed in rough clothing, and in the atmosphere of absolute frankness and honesty have approached the most vital and vexed question of the day in a new way. They have substituted common sense for diplomacy, they have extended the undefended line between two branches of these peoples—the line three thousand miles in length between the United States and Canada, that has existed undefended for more than a century—to include all boundaries between their peoples the world around, physical, commercial, social and political. They have said, "War between us is banished; conflicts between our navies cannot occur."

There have not been a half dozen events in all historic time of equal significance to this simple meeting between these two plain men; and while there will be many trying moments ere the goal aimed at is reached, we cannot fail to feel certain that the thing is done. Now that these two great nations have actually come together, because of the manner of their coming, they will stay together.

What will be needed in the time just ahead is that each citizen of both countries keep himself well in hand and, no matter what the momentary appearance of the negotiations may be, refuse to be "jockeyed" out of his path of fair mindedness and optimism. The jingoes will get busy (although it is beyond one's power to understand how they can) and it will require a constancy of unusual tenacity to prevent scepticism from coming in occasionally.

My trip this summer with the Eddy Party taught me the necessity for a wide knowledge of, and a generous attitude toward nations in order that one may have a fair judgment of them and their international actions. To illustrate: I have never admired the French nation in its methods of international procedure. It has seemed to be so irrevocably committed to a militaristic policy, so fertile and prolific in its twists and turns of diplomacy. While in Paris I set myself to the task of trying to understand and I feel sure that I have succeeded. Let me tell you about it. This I will do under several headings, and first, geography.

Europe is a promontory of Asia and France is an isthmus of Europe. As an isthmus France has been a roadway. There have been invasions without number all down through the centuries, from that of Attila, the Hun, in the Fifth Century, to the invasion of the Kaiser's army in 1914. There were five invasions during the Nineteenth Century. It is inevitable that a Frenchman thinks of all this when international questions involving disarmament of any sort arise. The French have always lived upon a frontier.

Next, let us think of the antiquity of France. I suppose that is scarcely an accurate use of the word "antiquity" except as one thinks of it in a comparative sense; but compared with the United States, France is really ancient. The Frenchman is up to his ears in history, the American scarcely has his shoe soles covered.

The situation, religiously, in France is also suggestive. Catholicism is the dominant religion so far as any religion is dominant. Professor Masaryk, President of Czecho-Slovakia, is the author of the theory that you will find multiplicity of political parties only in Catholic countries. In Catholic countries where freedom in religion is restricted, the people get their liberty in politics; whereas in Protestant countries, freedom in religion satisfies the desire in this line. Now in France there are more than a score of political parties. This makes political stability an exceedingly precarious thing.

Racially, the French people is of conglomerate formation. There are at least a score of racial strains forming a portion of the French people—not mingled together, but remaining separate. Some of these are as follows: Celts, Normans, Flemish, German, Basque, Britons, Franks and in the extreme south a group distinctly Mongolian, with the yellow skin and straight black hair. Clemenceau is of this type. Dress him up as a Mongol and he would look the part. These varying racial strains have not been mingled together in one people but persist in purity, each in its section of the country. The French people is a welded people, not a fused people.

The French conception of the state is that it is settled down from above, first by the divine right of kings and then by a strong leader or group of leaders. When the Frenchman desires to assert his individuality he revolts against the state. The French Revolution was possible only because of this conception of the state. Louis XIV had said: "The State, I am the State," and the French Revolution was a protest against that conception. In England you get a sense of trustee-ship in the public servants from the highest to the lowest; in France you do not get any such feeling. The French citizen knows he must look out for himself in his relations to the government.

The Frenchman's conception of justice is unique in Europe. To the Englishman, justice means fair treatment, square dealing; but to the Frenchman it means these things and in addition all the tremendous contents of the word "righteousness." That explains why the Frenchman can work himself up into such a frenzy at things which he considers unjust. Every one remembers the case of Captain Dreyfus. Space forbids reviewing this case in detail, but such an affair could have occurred only in France. The Frenchman can get tremendously excited over perfectly abstract concepts and his excitement is terrible when the thing becomes concrete.

The whole course of the history of France is an illustration of all the above observations. The Massacre of St. Bartholomew's Day, the Edict of Nantes, the revocation of that edict, the discrediting of religion and in effect its overthrow, by the Encyclopœdists, the restoration of religion by Napoleon, the Revolution of 1848 and on down through the more recent events—these conditions in the background have determined the course of action and the results.

The French mind is the most logical and the clearest mind in Europe. The Englishman holds his opinions on the basis of his emotions; the Frenchman holds his opinions on the basis of logic. Sometimes it is said that the German is the deepest, most profound thinker in the world. The depth, however, is attributable to fog. The German loves long "agglutinative" words in which all his learned literature abounds. The German is foggy in his thinking because he sits alone and ponders; the Frenchman is clear and logical because he gets with his fellows and talks it out. Logic is the result of social thinking.

Sometimes it has been said that French thought is clear and scintillating, but shallow; but this shallowness is only in appearance, like unto a perfectly clear pool in which one can see, no matter how deep, the small pebbles at the bottom. Such a pool is sometimes thought to be shallow.

The French family is a most sacred institution. The word of authority of the parents and grandparents is sacred to the children. The entire family comes together each Sunday evening. He who is invited into this circle is favored indeed. One sees whole families sitting around a table in the sidewalk cafes. Two Frenchmen may be intimately acquainted, knowing in detail each other's affairs of all sorts, and yet never have visited each other in their homes. Two Englishmen may have visited each other repeatedly in their homes, and yet know nothing of each other's personal affairs.

Frugality and thrift is the most universal virtue or quality in France. There are no poor Frenchmen. No matter what the income, he lives within it. The wife is the financier of the home. She is a past master in managing a budget.

May it not be that the French nation may be brought to cooperate in disarmament through this quality of thrift? It seems credible, at least, that the navies of the world may soon be regarded as an international police force. And if navies, why not armies? When that comes then just ask the Frenchman how much he is willing to contribute to the international police force, and his innate sense of thrift will do the rest.

All these considerations, some of them perhaps not so closely related to our theme, disclose the fact that the more intimately a people is known in the various phases that go to make up its life, the easier it is to understand its course of procedure in international matters. The present is the time of times when understanding is needed. Let us as intelligent, concerned citizens of our own country make a conscientious effort to know and understand our neighbors; for a condition which can be described as the "Family of Nations" must within a reasonable period of time be brought about in order that civilization may be preserved.

DAVID M. EDWARDS.

2 Bedford Place,
London, W. C. England.

YOUR THOUGHTS—

Think your best and you will find,
Thoughts from God will flood your mind,
Do the best that you can do,
And God himself will work through you.

JULIA GRAYDON.

Harrisburg, Pa.

CUBA'S HOME MISSIONARY

NENA HERNANDEZ

Magdalena Hernandez, better known among us as "Nena," is the daughter of a poor widow residing in Jaruco. When a very small child she was brought to the Sabbath School by one of the Christians. The kind attention of Martha Jay Woody, then in charge of Jaruco Mission station, caused Nena to love to come more and more frequently and soon she became one of the most faithful attenders. As the years passed, she was still a Bible student, but not a Christian.

Tent meetings were planned and a lot secured in the center of the town. When Nena's mother learned of this, she, too, made her plans. They were to take Nena to a visit in the country and there remain until the meetings were concluded. This was to keep her young daughter from the influence of the services, for well she knew that in those evangelistic meetings definite decisions for Christ would be made and separation from worldly amusements would be expected. Balls and parties were given in the country among her friends to keep her contented to remain.

On May first of that year the tent meetings were opened and continued until May 31st. On the last day of the meeting there was a great downpour of rain—the rainy season in Cuba had begun when "It does not rain; it pours." Under such conditions we moved from the tent to the mission hall for our closing service.

At this last meeting Nena was present with her mother. The sermon came to a close; the last invitation was given for decision for Christ. Nena sat with bowed head, but no definite decision was manifest. The closing prayer was made; the assembly was dismissed; and a girl pressed her way through the crowded hall up to the front with outstretched arms while tears flowed over her beautiful face. Without a word she threw herself into the arms of the missionary, saying, "Oh, Elena, I must be converted." *Converted* — word of all words most scoffed at in Jaruco! Every convert must suffer all manner of ridicule. The priest requires this in order to get rid of the Protestants. I replied, "When, Nena, will you be converted?" To which she responded, "Now, dear Elena, now." In the little inquiry room she humbly surrendered herself to the influence of the Holy Spirit and ever since that time has been an earnest student of the Word and a Christian worker throughout all our mission territory.

When the missionaries found it necessary to reside in other towns in order to organize and establish meetings in those places, Nena carried on the Sunday School in Jaruco with ever-increasing interest. When tent meetings were held in other towns, she was song leader there, ever ready with a stirring testimony. When new Monthly Meetings were organized, she went and lived in the homes of Christians in those meetings until she had taught the new clerks to attend systematically to the business of the church and record the minutes suitably. In these meetings she has organized Christian Endeavor Societies and appointed working committees in the church. She has gone out on horseback with the women of the church and held meetings in the surrounding country with wonderful results following.

Not only is Nena a native missionary among her people; she is a Spirit-filled girl preacher. Her testimony and exhortation when she accompanies us in our evangelistic meetings give real inspiration. She commands the respect of all.

The following instance makes vivid her ability to master the problems which confront her. We were having an open air service on the big "Band Stand" erected by Hershey in Aguacate. This stand is in the center of the park and thousands came to listen to the Gospel message. Nena was speaking in her earnest, forceful manner, when the children crowded too closely around her. Near by stood the rural guards. Quickly she spoke to the guard standing nearest her and asked him to take charge of the children. At once he obeyed, while she continued her message without any apparent interruption.

I am sure those who read of the service of this girl will pray God's blessing on her ministry.

ELLEN WOODY PAIN.

Jaruco, Cuba.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

THE AFTER-CARE CLUBS IN VIENNA

After the war, while Quaker workers were trying to make up to thousands of Austrian children for the years of milk-starvation, 990 children were sent to England to visit families there for periods of from 2 or 3 months to a year. Upon their return to Vienna, many of these children were formed by their teachers and parents into clubs which should meet together, to speak English, play English games, write to their English Friends, and keep alive the memory of England.

These Clubs gradually came into connection with the Friends' Center. Their first meeting-place was in the former Royal Palace, which now houses many a philanthropic or civic enterprise. Later, however, they moved to the Friends' Center, which is now their headquarters, while an English Friend, Christine Clement Brown, is their leader and helper, aided and abetted by various visitors.

Recently Christine Brown wrote to the children who were in England, yet who do not belong to the Clubs, inviting them to come, and suggesting that if they had forgotten their English, there might be German-speaking groups, as well as English-speaking; and also, that if they could not come regularly, there might be an evening once a month when they could meet together, and renew their friendship with others who were in England.

Some of the group are dead, of course, and many letters are returned "unknown." Over a hundred have moved out of Vienna entirely, but another hundred or so have answered, expressing much pleasure that the clubs are still carried on, and promising to join. The Clubs will be much larger this winter, therefore, and the Center is calculating its space and time anew.

OUR NEW TASK IN MARION

Shall economic conflict be settled by the pressure of hunger, privation and sickness? That is the question in the strike of textile workers in Marion, N. C. That is the question which the Federal Council of Churches and the American Friends Service Committee will try to answer in the negative.

James Myers, Industrial Secretary of the Commission on the Church and Social Service of the Federal Council, has just made a careful survey of conditions in Marion. He called to his help three leading North Carolina Friends, Milo S. Hinckle, Duane McCracken and Samuel L. Haworth. All were agreed upon the necessity of help.

There are no Communists or Communist issues involved at Marion. There are conditions which make Communists—low wages, long hours, bad working and living conditions. Twelve hours a day, possibly more, for an average of $14.00 a week (according to the Company). That is bad enough: but the employees give a lower figure, yet. The workers—less than a generation from the hills—felt themselves oppressed beyond endurance, and struck work last July.

After nine weeks, the companies granted slight improvements in both wages and hours, but made such discrimination against union workers that many men are unable to get work. There has been some fighting and several men have been killed. Hatred and bitterness reign in Marion. There is need for a ministry of reconciliation, and of food and clothes and medical service.

Local church officials are not competent or impartial enough to set up local relief committees, but would welcome the American Friends Service Committee. The Federal Council, therefore, has officially suggested that it cooperate with the Service Committee in appealing for funds, and that the Service Committee find workers and administer all funds received. To this, the Service Committee agreed at its meeting of the 24th of October.

We appeal, therefore, for both money and clothing for this work. Clothing should be sent to the Service Committee Storeroom at 15th and Cherry Streets, Philadelphia, the bundles plainly marked "For Southern Relief.' The relief is needed *at once*. "It is one of the most critical situations with which I have ever come into contact," says Mr. Myers. We shall give more information in the forthcoming *Friends Service*.

THE GENEVA STUDENT HOSTEL

The Student Hostel has made its second annual report, showing that during the year, 117 people lived or stayed within its walls. Of these 47 were Friends, and 70 non-Friends. They included 16 nationalities. Twenty were students, and comparatively permanent; 93 were visitors for one or more days. The students included nine nationalities, but only five of the twenty were Friends, although a sixth was a holder of the Clement M. Biddle Fellowship, and a graduate of a Quaker college.

During the summer of 1928, the Warden felt obliged to keep the Hostel continually filled with visitors. Seventy-five persons, less than half of whom were Friends, stayed in the house during this time. But this experiment was found not wise, because of the wear and tear on the house and on the Warden, and also because of more restlessness.

Consequently, during the past July and August, a group of advanced students attending Professor Zimmern's School of International Studies were taken in, and we feel that it has been a definite international service thus to bring together 12 picked students of 10 different nationalities—future lawyers, diplomats, and civil servants—for friendly acquaintance and contact with that spirit and those ideas which taken together we speak of as Quakerism.

The Hostel has already proved itself of the greatest value, but is still in the experimental stage. The group of serious research students living there during the past year has been a vital part of the Post-Graduate Institute of International Studies in the city, and both Hostel and Institute are concerned to make their relations still closer.

As yet, there is a lack of Friend students; although the very reason for the Hostel was to draw together young Friends of different nationalities to live and study together, and share in life and thought problems affecting the Society of Friends the world over. For such students the Hostel is, of course, largely dependent on the Home Committees. It must be said, however, that several of the foreign students have contributed most helpfully in spirit and in fellowship to the Hostel life, being also frequent attenders at the Sunday morning meetings for worship.

ANOTHER CHAPTER ENDED

One of our first and most appealing pieces of work in Poland was the establishing of an Orphanage for a few of the many orphans who had survived the war years and the typhus-ridden return from the terrible flight into Russia. In connection with the Kolpin Agricultural School, in which land-owning orphans were taught modern farming, this orphanage was of very definite service to a number of children. As the years pass, however, the special need diminishes, and the orphanage is now being closed. Erling Kjekstadt, who was in charge of the agricultural training, is now in Poland again for us, winding up the affairs of the orphanage. The children who still remain are to be boarded out in suitable families. They go from an orphanage to separate homes; but nowhere will they find more loving care and service than was given them by Jadwiga Bialowieska, who has been in charge of the orphanage from its start.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

TWO INCIDENTS—READ AND INTERPRET

EDITOR THE AMERICAN FRIEND:

There is so much in life of interest. I went one Sabbath afternoon to call upon some neighbors who had recently moved into our midst. After I had chatted a while, pleasantly, with a part of the family, the father of the household came into the room and without sitting he began: "I was a swearing, lying, cursing boy and the Lord saved me and I can't bear to hear anyone say anything against my Christ. I think there should be a separation in the church. Why, if a robber came into my house I would throw him out. I can't bear to hear anybody talk against my Christ."

To add emphasis, he said in a slightly different form the same thing over and over again and then, pitching his voice still higher, he said to me, "How would you feel if someone were to say something against your mother?"—and I, remembering what my mother's memory meant to me, replied: "I would think he didn't know my mother." Well," he said, "everybody don't feel that way."

Some months later I fell into conversation with a woman of wealth in our city, who, in her beautiful home, told me in a very simple way her experience of a few mornings before.

She said the children of the neighborhood kept telling their mothers that a black man was lying out in the bushes in her back yard. The mothers, thinking their children's imaginations were overactive, paid little heed; but after a time my friend went upstairs, and seeing the door in her sewing room move, looked behind it and there stood a burly Negro. He closed the door and my friend said she began to pray, and looking at the man she said to herself, "For him Christ died as much as he did for me," and she felt the presence of God in her heart. Presently, her little three-year-old boy, missing his mother, called from the stairs, "Muver, where is you; Muver, where is you?" She thought, surely this man won't hurt my baby if I answer him, and so she called to him, "Here is mother, darling."

The man's countenance changed and he said, "I won't hurt your baby and I won't hurt you." Then she asked him why he was there and what he wanted. He answered, "I'm hungry." "Very well," she said, "I will take you to the kitchen and give you something to eat." They went to the kitchen and she gave him food and he left.

I have thought often of these incidents and in my heart of hearts I have concluded that so long as there are robbers in the world I am glad that there are those who see in them the image of Him who died on the cross.

CORA K. STYLES.

Wichita, Kansas.

OSKALOOSA ECHOES

EDITOR THE AMERICAN FRIEND:

All of the Friends papers have made very exhaustive and conprehensive reports of the All American Friends Conference held at Oskaloosa, Iowa, but as Margaret W. Rhoads stated in an editorial in the Philadelphia *Friend* of September 26, 1929, in substance, "To attempt to describe the spirit of the Conference in cold type is to destroy its fragrance."

However, verbal descriptions by those who were in attendance give a more personal touch and reproduce, in a way, that same atmosphere of spiritual fragrance which pervaded the original Conference.

Such descriptions were given at an evening meeting of the Orange Grove Avenue Friends in Pasadena, California, held on October 6, 1929. Anna Catherine Howell, Carl H. and Emma J. Seamans and Emma Lippincott Higgins were the principal speakers. Catherine Howell's address is worthy of special mention for its completeness and simplicity of diction and delivery. The paper by Carl Seamans was a masterful interpretation of the various subjects under consideration. Emma Lippincott Higgins gave vivid expression to the spiritual entities which pervaded the Conference.

At a meeting of the "Friendly Circle," an organization of the Villa Street and North Oakland Avenue Friends Meeting, held at the home of Charles and Ivy Lesh, on October 19, 1929, further echoes of the Conference were heard. Dr. Elizabeth B. Frame presided at the meeting and introduced the subject by reading an editorial from THE AMERICAN FRIEND of September 19, 1929, entitled "A Holy Experiment," comparing this venture among Friends themselves in the twentieth century, with William Penn's experiment with the Indians in the seventeenth century, both alike successful. Catherine Howell spoke in similar vein as on the previous occasion. Walter E. Vail spoke especially of the small groups of Friends and other seekers after Truth, who are meeting independently in various sections and in college and other young Friends groups. About thirty-four such meetings are now being held in the United States, which is an encouraging feature of Friendly unity and cooperation.

Dorothy Verplank, of Whittier, California, gave some account of the Young Friends Conference held in Richmond, Indiana, just previous to the Oskaloosa Conference, and read a part of their inspiring message issued to all Friends.

Dr. John W. Dorland, who headed one of the Discussion Groups at the Conference, brought very interestingly to our attention something of these real spiritual exercises of the Conference.

Dr. Ira S. Frame read an article entitled "Oskaloosa, 1929," by Max I. Reich, published in the Philadelphia *Friend* of October 10, 1929, and taken from the Friends *Messenger* of Greensboro, N. C., which seemed to sum up in a concrete way the beginning, progress and ending of the Conference.

It was felt that these sub-conferences, if we may so term them, for the review and rehearsal of the parent Conference, are and may be made valuable adjuncts to further the good work so well begun, and give to those who were not privileged to be present at Oskaloosa an opportunity to know something of the significance of the movement, and it is hoped that all the Friendly Centers will follow this course.

In asking for a standing count of those present at this meeting of the Friendly Circle, including Pasadena and nearby sections and also some visitors, it was found there was an even "baker's dozen" present who had attended the Oskaloosa Conference, showing the extensive interest and wide attendance.

Referring again to the article by Max I. Reich, it suggested the following lines written and read by Dr. Frame following the reading of the article:

"The Spiritual channels are being opened; the Water of Life is beginning to flow; the stagnant pools are being refreshed; the dry riverbeds are being filled; the barren valley is yielding increase; and the rivers of God are flowing unobstructed toward the great Ocean of God's Eternal Love and Life."

IRA S. FRAME.

425 North Oakland Avenue,
Pasadena, California.

REMOVING THE CAUSE OF WAR

EDITOR THE AMERICAN FRIEND:

In THE AMERICAN FRIEND of September 12, on page 668, in the Young Friends Conference message, we read: "The new frontier of Quaker effort, we believe, lies in the direction of social change."

Quakers in the past have been leaders in reform movements: in anti-slavery, arbitration and peace, prohibition, etc. The reconstruction of society is the road

to lasting peace. Read Proverbs 29:18.

Commercialism is the main cause of modern wars. There are people who want to get concessions from foreign countries through land grants, mineral and oil rights, and tariff favors, etc., and war contracts in their own country.

The real underlying cause of war is that one set of people want to get something from another set of people without working for it. See Thessalonians 3:10 —"For even when we were with you, this we command you, that if any would not work neither should he eat." The disciples were communists. The ruling class finally overruled communism. We cannot serve God and Mammon at the same time. Through usury, which is interest, rent and profit, some people live on the toil of others. The money power and war lords are willing for millions to die so that they can become richer. It seems foolish to try to prevent wars while upholding the cause of war.

Ignorance is not a virtue; investigation is not a crime. Through the past ages humankind has lived its life of misery, wretchedness and want. Century after century has exacted its toll of human life and pain upon unnumbered battlefields—the many slaughtered for the private profit of the few. At no time since the appearance of man on earth has the human mind been broad enough to save its civilization from destruction, and the history of the wrecks is all that remains.

Here in this brief span between the eternal past and the eternal future is the place for us to do our work for the benefit of the future generations of humanity when they shall learn war no more and delight themselves in the abundance of peace.

O. C. NEWSOM.

Klamath Falls, Oregon.

PASADENA PERSONALS

Tennyson and Alice Jay Lewis were acceptably present at the October session of monthly meeting with a minute from Goldsboro, North Carolina.

A few days before embarking at San Pedro, October 18, to return to Japan, Gurney and Elizabeth Binford visited in Pasadena. At the home of William L. and Alice Lewis Pearson they were given a reception by friends they had known in Japan and others who called in answer to a newspaper announcement.

Sarah Jackson Lundy, long a resident of Central City, Nebraska, and her sister, Jennie Kirby of Marshalltown, Iowa, have located at 1226 North Michigan Ave.

The second silver medal contest of a series sponsored by the Business Women's Class of the Bible School, and held October 18, was won by a negro boy of 13, Frederick Peters, whose selection was entitled, "Not by Might Nor by Power," compiled from a booklet by Dr. L. Wirt.

PARSONSFIELD QUARTERLY MEETING

The Parsonsfield Quarterly Meeting, held at Parsonsfield, Maine, October 12-13, proved a particularly interesting and inspiring time. Friends were glad to welcome old friends, the Husseys from Berwick and James Coney from Methuen, Massachusetts. They were also pleased and blessed by the presence of George and Lyra Wolkins and Lindley and Mary Binford, all visiting us for the first time at Quarterly Meeting, although the Binfords have been here at other times. A rather unusual combination of clerks occurred when Walter S. Meader, who was formerly clerk of New England Yearly Meeting, came in then there was the present clerk and recording clerk of New England Yearly Meeting and a past clerk.

It was definitely decided that the Quarterly Meeting would not unite with Dover, as the Parsonsfield Friends felt it would not be wise to discontinue the Quarterly Meeting sessions here at home as would be the case should we unite.

Nearly enough money was raised to wire the church for electric lights and the work will begin as soon as the workmen can make arrangements. This will make the evening services much more pleasant, as the old gas lights have not given satisfactory service for the last few years.

The entire session was marked with the serene, friendly atmosphere common to Quaker groups working together to further the work of Christ.

WHITTIER ACTIVITIES

Personal Evangelism, has been the key-note for the recent mid-week meetings, led by Willard O. Trueblood. The month of November is set apart by the M. E. Church and the Friends, for a prayerful, Personal Evangelism Campaign.

Our pastor is giving a series of Sunday evening sermons on "Five Survivals of History." A study in Christian living based upon New Testament standards: the state, property rights, the school, the family, and the church.

Dr. Raymond Brooks, of Pomona College gave a message, Sabbath morning, October 6, on "The Old Religion in a New World." The occasion was that of the convening in Whittier of the Executive Committee of the Pacific Southwest Regional Students Division of the Y. M. C. A.

Gurney and Elizabeth Binford were present at our last Monthly Meeting, and spoke concerning their work in Japan. They sailed for their return trip to Japan, October 18.

The Women's Missionary Society met at the church on the afternoon of October 16, with R. Esther Smith, as speaker. A family dinner followed at 6:30 with several missionaries as guests. At 7:30 an interesting address was given on "Jerusalem," by Dr. Samuel Edgar.

Rev. J. Hudson Ballard, Ph.D. of Occidental College is giving six Thursday evening addresses, on "The New Psychology and Christianity." These are union services.

Mrs. Dr. B. F. Andrews, of Chicago, sister of Olive C. Coffin, is visiting for a short time in Whittier.

The funeral services for Rebecca Naylor Williams was held in the First Friends Church in Whittier, October 5. Willard O. Trueblood, Edwin McGrew and Absolom Rosenberger each had some part in the service. It's only a short time since her voice was heard in our meetings for worship.

Carolena M. Wood, of Mt. Kisco, New York, gave Friends an enjoyable surprise by her presence at our mid-week meeting of recent date. She sailed with the Binfords for Japan, and will also visit China.

Greetings to the Women's Bible Class were read October 13, from Anna L. Tomlinson, who is now studying at Ann Arbor, Mich.

INDIANA YEARLY MEETING DAY OF PRAYER

The annual Day of Prayer for the Yearly Meeting has been growing in interest and value in the work of our church for a number of years, and this year the Evangelistic, Pastoral and Church Extension Board has fixed upon Sunday, November 17, as the date.

It is earnestly desired that all our meetings make due preparation for an adequate observance of this day which, if given the time and attention which its importance requires, cannot fail to mean much for the Yearly Meeting in the course of the year's work.

The Executive Committee, through the Evangelistic, Pastoral and Church Extension Committee, suggests the plan of arranging for five-minute addresses touching the different phases of our work, to be given on the Day of Prayer.

It would be a very stimulating thing if the meetings would send in a report of the interest shown in the observance of the day to the Chairman of the Board, George W. Bird, Knightstown, Indiana, or to Arthur M. Charles, Chairman of the Executive Committee, Richmond, Indiana.

If, for any reason, meetings cannot observe November 17, it is suggested that a day nearest that day, possible for the purpose, be devoted to the subject.

Let us not forget that the Master said, "Men ought always to pray and not to faint."

CHAS. E. HIATT.

HONEY CREEK ACTIVITIES

Honey Creek Church, in Iowa, observed its annual Home-coming on October 20. Messages were brought by Edgar Kindley, both forenoon and afternoon. The day was fine and people came from other meetings to enjoy the gathering. A bountiful dinner at the noon recess was appreciated by all.

"Church Night" is growing in favor more and more. The plans for it each month have varied as no one was conversant with regulation church nights as observed elsewhere and our own needs have helped to formulate plans as we have gone ahead. Some committee of the church is designated to provide entertainment each time. In October, the Christian Endeavorers provided a good program after which they and other church committees went into class rooms and planned their own work for the coming month. The young people have been a very vital part of the night from the beginning. They enjoy the supper hour and get a thrill out of the general get-together. The other special benefit of this monthly church night is the opportunity afforded for committee work. We are learning to put in the month's activities at this time and things seem to move along more regularly.

The Young People had a masquerade wiener roast recently, affording an endless amount of fun. After meeting at the parsonage they proceeded to an empty house in the neighborhood for games and eats. The pastor and Edgar Kindley accompanied them there and enjoyed the weird surroundings.

Honey Creek with other meetings in the Quarterly Meeting is looking forward to a Quarterly Meeting Union revival effort under the leadership of Frank W. Dell with his visual slides. The meetings will be held in New Providence, Iowa.

LOS ANGELES NEWS NOTES

At a meeting of the Brotherhood of the church, held October 1, it was voted to take out a charter with the United Church Brotherhood and the delegate was instructed to ascertain conditions, costs, etc. Secretary J. L. Henshaw acted as chairman owing to the absence of President W. R. Lydeard. W. H. Douglas was program chairman and arranged a very enjoyable program.

There was a large atendance at the Monthly Meeting of First Friends, October 9. The new pastor, R. Earnest Lamb, outlined his program for future activities with the aid of a chart showing the formation of the committees. George Weeks made a talk in support of the Wednesday evening studies of the book, "The Crowded Ways." A modern bulletin board, giving the current topics of sermons and other information, was authorized to be placed in the corner of the church lot at 17th and Toberman streets. The "donation" supper was unique and was much enjoyed.

Dr. Wendell White is in the Sierras on a hunt for lions and bears.

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FRIENDS AT HIGH POINT

Central Friends Church in High Point, N. C., observed Rally Day in all services on October 6. The entire Sunday School met in a united program for the first time in many years. Despite the fact that many members were not present the church auditorium was filled, demonstrating at least one reason why the school does not meet together more often. It is the plan to meet for a similar program once each Quarter.

At the evening service for worship, the fourth anniversary of the Brotherhood Class was celebrated. The feature of the program was a program of music given by the Higgins Sisters of Guilford College. The building was filled to capacity and many were turned away for lack of room.

On the same day a group from the Brotherhood went to the new meeting at Galax, Va., and helped organize a Brotherhood Class there. They found a royal welcome among the Galax Friends and came back with great hopes for the future of the new group.

The Church Night Programs were started again on October 9 with a splendid group. A class in woodwork with H. L. Artau of the Junior High School faculty as teacher, a Margaret Fell Circle of the Auxiliary for junior and intermediate girls, with Mrs. Horace Haworth as leader, a class in handwork for the younger girls with Mrs. D. L. Barker as leader and a Junior Choir with Norman Fidler director and Miss Florence Blair accompanist, were organized the first evening and have been growing in numbers and interest. The Sunday School Workers Council meets, as a part of this same program, once each month with departmental meetings when needed. The Council meetings have also been well attended. Arrangements have been completed for the usual high type of speakers and musical numbers throughout the series which will close the last of March.

The Christian Endeavor Societies have been reorganized with many Juniors becoming Seniors and many new Juniors being enlisted from among the younger boys and girls. Both groups have enjoyed many pleasant and helpful occasions recently. On October 18, about 45 Seniors went out to the country home of two of the members, Martha and Sarah Jarrett for a splendid program and wiener and marshmallow roast. The following week, which was the Hallowe'en meeting, about sixty young people attended the meeting and the splendidly planned party which followed. The Juniors came fifty strong for their meeting of the same week.

The Woman's Auxiliary is working and planning for a turkey dinner in November and a bazaar in December. They are again serving the suppers for the Church Night programs. In the Circles, they are studying "From Jerusalem to Jerusalem," by Montgomery, "Human Needs and World Christianity," by McConnell and "Roads to the City of God," by Matthews, having one person review each book in every Circle.

THE TORONTO CONVENTION

While June 23-29, 1930 indicates dates well in the future, the Toronto International Sunday School Convention is to be of such great importance that it is not too early to begin thinking in terms of this gathering. Already a number of plans are on foot to make this a convention which is entirely different.

There are a number of things which are giving a background to this convention which are certainly out of the ordinary. This will mark the Sesqui-Centennial of the beginning of Sunday School work by Robert Raikes of England. It is the nineteenth Centennial of Pentecost and for eight years the new International Council of Religious Education has been gradually widening its scope of effectiveness and influence.

We are just suggesting in this preliminary announcement that you will note the dates and that you begin thinking in the terms of Toronto, June 23-29, 1930. E. H. S.

QUAKERDOM · AT · LARGE

Stella Frances Jenkins, a long time and faithful member of the Friends meeting at Kansas City, Missouri, is spending the year in Japan, teaching English in the Japan Women's University while the regular incumbent is on furlough.

* * * *

Dr. Herbert Bowles, son of Gilbert and Minnie Bowles of Japan, will complete his work next March as interne in Queens Hospital, Honolulu, Hawaii, and has accepted an appointment to St. Luke's Hospital in Tokyo year after next. In the meantime he plans to take a year in the New York Medical University in preparation for his post in the Orient. Gordon Bowles is pursuing his graduate work in anthropology at Harvard this year, in connection with which he is serving as an instructor.

* * * *

Alice Dunbar Nelson, Executive Secretary of the American Inter-racial Peace Committee, working under the auspices of the American Friends Service Committee, visited Richmond last week, her visit being sponsored by the local inter-racial committee in which several Richmond Friends are active. The Earlham College community was favored in hearing her at a chapel exercise when she gave a program of readings from the poems of her first husband, the well known Negro poet, Paul Laurence Dunbar.

* * * *

Gilbert and Minnie Bowles spent a delightful summer vacation on the peninsula of Shimabara, nine hundred and fifty miles from Tokyo, which presents a scene of captivating and surpassing beauty. Historically, it has significance as the scene eloquent of Christian devotion where so many Catholic Christians, 37,000 at one time, were martyred in the Seventeenth Century. This drastic action taken by the Japanese government was in protest against the nationalistic and military penetration of Japan which the western nations were attempting and in which the Christian missionary enterprise seemed involved.

* * * *

We read in the public press that the formality by which Dr. Clarence A. Barbour was recently installed as President of Brown University at Providence, Rhode Island, "was marked by the ancient custom of marching from the campus down College Hill to the old meetinghouse. The procession, as provided by legislative act, was preceded by the 'high sheriff,' Jonathan Andrews, himself a Quaker and a descendant of the Browns who founded the college. The sheriff, as prescribed by law, wore evening dress, high hat and a blue ribbon across his shirt front and carried a sword." What a panoply for a Quaker —and a New England one at that!

* * * *

President Aydelotte of Swarthmore, Pennsylvania, has announced an anonymous gift of a large sum of money to Swarthmore College for a scientific study of the stabilization of employment. The donors stated that in their judgment "the lack of continuous employment is the outstanding weakness in America's industrial armor" and that its remedy is peculiarly suitable for a Quaker college, therefore the fund is established "for an investigation of unemployment under the auspices of the Department of Economics at Swarthmore College." This department is headed by Professor Herbert F. Fraser, authority on international trade and world politics, and the study of the problem is to be a continuous activity of the college.

* * * *

On opening a recent copy of *The Christian Register* we were faced with a picture of our Friend, Wilbur K. Thomas, who was played up as one of the three notable speakers at the Unitarian Laymen's League held a few weeks ago in Lenox, Massachusetts. Wilbur Thomas addressed the assembly on the question of peace and we reproduce this paragraph from the report: "The human, social responsibility of the church as to war and peace was unforgettably proclaimed by Wilbur K. Thomas, director of the Quaker Quest Foundation. Christians must first learn the real facts about war; then they must educate the people to a will to peace; then they must do things that make for peace; and finally they must develop 'the technique of Christian combat.' 'If we believe that love is the most powerful force in the world, why not put it into action?' asked Dr. Thomas. 'Love will stop bullets nine times out of ten. The tenth time is an exception.' "

NEWS OF OUR MEETINGS

Promotion Day exercises were held, October 6, in the Bible School of the Friends Church in Fishertown, Pennsylvania, when eighteen children were made happy with beautiful certificates, as they were advanced to their respective departments.

* * * *

The Earlham Girls' Club of Chicago, Illinois, met with Eloise Henley Grawola in Evanston for a luncheon, November 25. The project was the hemming of scarfs for Mildred E. White, new principal of the Girls' School at Ram Allah, Palestine. She will use them for Christmas gifts for the girls there. Sandwiches, cake, coffee and salad were contributed and the dollar, downtown luncheon's cost, was given by each guest for materials. Forty-eight head scarfs were cut out and many of them hemmed while friendships were made or strengthened. The Friends Missionary Society was invited. "The City's Church," by H. Paul Douglas, is being studied preceding Monthly Meeting. It is hoped the meeting may be led into a more concerted study of our problem than before.

* * * *

The Bible School of the First Friends Church of Detroit, Michigan, enjoyed a very successful Hallowe'en masquerade on the evening of October 25. There was a good attendance and a variety of amusing costumes, for which fitting prizes were awarded.

* * * *

On Tuesday, October 29, the pastors of Stuart, Iowa, arranged a delightful evening in the interests of the Week Day School of Religious Education. A luncheon was served to seventy people, public school teachers and school board, Bible school teachers and officers, and the Religious Education board and teachers. Rev. McCaw of Des Moines was the after dinner speaker, and his excellent talk was followed by a round table discussion of problems. This is the third year the school has been in operation—beginning with one teacher instructing three grades in the basement of the Christian church, and having grown until it now has four teachers who go to the school rooms and instruct grades from three to seven inclusive. Anna Albery, pastor of the Friends Meeting, who has been connected with the school from its beginning and without whose untiring efforts it could hardly have been launched, is teaching the fourth grade and is characterized as Dean of the school.

* * * *

Leroy C. and Alida Harvey of Long Beach, California, who are visiting his sister, Eliza J. Lawrence, and family of League City, Texas, were in attendance at the Friendswood morning services, October 27 when he very acceptably filled the pulpit. They are making this extended tour in their car and have just attended Kansas Yearly Meeting. A Farewell Social was held October 26, for

R. P. and Alice Wood who have been members and regular attenders of all church services for eighteen years but who are now moving to the Rio Grande Valley, where their son Cedric is located. A pleasant evening was enjoyed by all present. Apples, doughnuts and coffee were served. They will be missed by their many friends whose best wishes go with them to their new home.

* * * *

The Church at Kansas City has had a very good month under the leadership of the acting pastor Calvin B. Moody. The Sunday evening services, which began October 13, have made a good start. The first night featured a motion picture showing a trip to Alaska. The next Sunday night the High-Y Club of the Central High School conducted the service. On the third Sunday night the boys' Glee Club of the Central Junior High School gave a splendid program of sacred songs. The attendance reached one hundred twenty-five on the third night. These special Sunday evening programs are being conducted through November and December.

* * * *

First Friends church of Los Angeles was represented in the Pasadena District Quarterly Meeting at Ramona Park (Alhambra), California, on October 25 and 26 by W. H. Douglass and by Sarah Weeks, Marie Carman and Edna White. There was a sermon by Prof. Homan of Whittier College, on the lost condition of the world. Expressions of sympathy were ordered sent to two veteran ministers who are now ill—Tillman Hobson and Harry R. Keates of Pasadena. The latter sent a letter of greeting to the Meeting. A message of appreciation was sent by wire to President Hoover for his efforts toward World Peace and toward law enforcement. There were a number of leading Friends present from Los Angeles, Long Beach, Whittier and Pasadena meetings.

* * * *

A Sunday-school convention of the south-east district of Jasper County, Iowa, was held at the Lynnville Friends church Sunday afternoon, October 27. Ed Thompson, pastor of the Friends church at Sully had charge of the devotional service. Musical numbers contributed by local Friends consisted of a vocal solo by Willard Reynolds, and a choir number directed by Bertha E. Dean. Friends elected to offices included, Mrs. Frank Coffey, Superintendent of Educational Division and Mary Gause, Superintendent of Children's Division. A reproduction of an actual murder trial conducted by Attorney George Y. Hammond and Albert E. Coe, secretary of the Iowa Anti-Saloon League, both of Des Moines, with the aid of twenty-one local persons, took place at the Friends church Tuesday evening. The trial which exploited the results of drunkenness was given before a capacity house. Pledges amounting to $72.00 were given the Anti-Saloon League following the trial. Funeral services were held at the Friends Church for Stella Main Gause October 21, conducted by Willard Reynolds.

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BIRTHS

ALLEN—At the Methodist Hospital, Indianapolis, Indiana, October 15, 1929, to Nineveh C. and Barbara N. Jeffries Allen, a daughter, Camilla Jean. Home address, Westfield, Indiana.

DIAMOND—To Howard and Elsie Elizabeth Diamond, Hampstead Garden Suburb, London, N. W. 11, England, October 22, 1929, a son, Robert.

JAY—To Willard B. and Katherine Jay, Canton, Ohio, September 14, 1929, a son, Allen Jay III.

MARRIAGES

GIFFORD-TRIPP—At the home of the bride's parents, Warren A. and Ellen A. Gifford, Allen's Neck, Dartmouth, Massachusetts, October 25, 1929, Hettie Ann Gifford and George A. Tripp. Bertha V. Smith, minister.

DEATHS

GARDNER—At Erlanger Hospital, Chattanooga, Tennessee, October 7, 1929, Mary E. Gardner, eldest daughter of John and Sarah Clawson Walker, in her ninetieth year. Born in Richmond, Indiana, she was married to James, son of Seth and Elizabeth Gardner of Wayne County, Indiana, who died in January, 1919. To them were born two sons, Irvin J. of Chattanooga and Clyde W. of Richmond, who survive. A sister, Caroline Moorman, is living at Huntington Park, California. Her membership was with First Friends Meeting at Richmond. For the last four and a half years she has been in the hospital as a result of a fractured hip and confined to her bed. A patient sufferer, she bore her affliction with Christian fortitude.

GILBERT—At Long Beach, California, October 10, 1929, Oliver Gilbert, son of Thomas and Catherine Elliott Gilbert, in his eighty-sixth year. Born at Dublin, Indiana, a birthright member of Friends, he was married in 1866 to Nancy McTaggart, who died in 1913. Three sons were born to them, one of whom, Kenneth M., of Clayton, Missouri, survives. Laura Gilbert, to whom he was married in 1916, also survives him. In early manhood he made confession of faith in Christ and was a faithful member and an elder of First Friends Church at Long Beach.

TOWNSEND—At Altadena, California, September 18, 1929, Catherine M., daughter of Thomas and Mary Gue Townsend, aged 61 years. Born at West Branch, Iowa, she attended Penn College and State Normal School before removing to California in 1887. For more than 35 years she was a teacher in Pasadena public schools, fifteen years in the Altadena school, the last seven as assistant principal. A lifelong Friend, she loved the church and served it to the limit of her physical strength.

WEBSTER—At Albuquerque, New Mexico, January 25, 1929, Della Ellis Webster, daughter of Zimri and Lydia Hockett Ellis, aged 54 years. A birthright member of Friends, converted in early childhood, she lived a faithful Christian life. Though most of her married life was remote from any Friends meeting, she was always true to Friends teaching and found many opportunities for Christian service. Her husband, a son, two grandchildren, her father, six brothers and two sisters, survive

WILSON—At her home in Pasadena, California, September 23, 1929, Olive D. Wilson, daughter of Luther B. and Amy L. Gordon, aged 65 years. In childhood she lived in Indiana, Iowa, South Dakota and Minnesota, as her father answered the call of the Lord to minister in various meetings before removing to California in 1886. She was married to Charles D. Wilson in 1891, and the family home has been continuously in the house where it was then established. Converted in early life, she loved the church. The husband and one daughter survive her.

DAILY BIBLE READINGS

Lesson for November 17: Living with People of Other Races. Acts 10:9-15, 30-35; Galatians 3:28, 29.

Golden Text: Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. Acts 10:34b, 35.

M. Overcoming Racial Antipathies. Acts 10:9-16.
T. Christianity and the Races. Acts 10:23-33.
W. Home-making in a Foreign Land. Ruth 1:6-18.
T. Jesus and the Samaritan Woman. John 4:5-14.
F. Our Debt to Alien Races. Rom. 1:8-17.
S. Racial Prejudice Rebuked. Acts 13:44-52.
S. The Universal Spiritual Family. Eph. 3:14-21.

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SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Baltimore: Baltimore, Maryland; November 13; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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